THE PACIFIC

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JUST THIS DAY.

"Just this day in all I do,
To be true;
Little loaf takes little leaven,
Duty for this day, not seven,
That is all of earth and heaven,
If we knew.

Oh, how needlessly we gaze
Down the days,
Troubled for next week, next year,
Overlooking now and here.
'Heart, the only sure is near,'
Wisdom says.

Step by step, and day by day,
All the way.
So the pilgrim's soul wins through,
Find each morn the strength to do
All God asks for me or you—
This obey.'

THE PACIFIC

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A FAMOUS VICTORY IN OHIO.

Commenting on the county option temperance law passed recently by both branches of the Ohio legislature by big majorities, the Western Christian Advocate says: "Once more the church and the saloon have measured swords, and once more the church has downed its foe." With now and then an exception, the result need not be different anywhere. At first the saloon will win a few battles, here and there; but only for a time; ultimately a united, well-organized, aggressive church will win.

"For right is right, as God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

It is encouraging to note that in the Ohio house of representatives a city so large as Columbus could muster only two votes for the saloon, and Toledo only one. The liquor interests are reported to have fought from start to finish with a desperation akin to despair.

In view of this victory it is not surprising that a lover of his commonwealth should send forth a song entitled, "Ohio's Going Dry," to be sung to the tune of the "Battle Hymn of the Republic," which runs:

"The Buckeye State is merging from the regions of the wet;
She is giving liquor dealers a rebuke they'll not forget.
She will have a stainless banner floating o'er her people yet;
Ohio's going dry!"

DR. ABBOTT CONCERNING CAPITALISM.

Among the highly significant utterances at the last general convention of the Religious Education Association was that of Dr. Lyman Abbott concerning the passing of capitalism. In an address on "The Significance of the Present Moral Awakening of the Nation," Dr. Abbott said: "Capitalism, or the doctrine that the proceeds of labor all belong to the capitalist, provided he pays the laborer a fair wage, was born in the first half of the nineteenth century. I do not believe it will survive beyond the first half of the twentieth century."

Continuing, Dr. Abbott said: "In the complicated system of the present day nearly all of our industries are corporate industries. If a man made a shoe years ago the shoe was his. If three combine to make shoes, the capitalist, who owns the tools; the captain of industry, who directs the enterprise, and the laborer, who makes them, the question is to whom does the shoe belong?

"Man is man and should share in the fruits of his labors. The product of labor belongs to those who participate in the making of it. Earnings should be equally divided among capitalists, directors and laborers. The real labor question is how to effect an equitable division. I do not attempt to answer that question tonight, except to say that socialism is not the answer."

Dr. Abbott's reference to shoes, in way of illustration, recalls the statement which we heard made a few weeks ago that a man in the shoe business, a shoe merchant, in a small business center in Berkeley, having less than $3,000 capital and carrying only a small stock, had made $15,000 out of his business last year.

We are aware of the fact that a large proportion of the persons who go into business fail; but we are of opinion, nevertheless, that there must be worked out in the not far-distant future some system in which it will be possible for people to buy from the retailer at a less advance over what he pays the wholesaler than is now possible. Today in many instances the expense of bringing products from the producers to the consumer is too great; in other instances the middleman is making too much out of his business. There is no good reason why the consumer should pay the retailer from two to five times what the latter pays the wholesaler, except as to certain small articles. The general welfare demands a different system of trade, and it will come in time. With the world thickly populated not much can go on as it went on of old. We shall have more cooperation, and a more equitable division all around.

THE TORREY MEETINGS IN FRESNO.

We have word from the Rev. C. N. Queen of Fresno that the effect upon the churches of the meetings conducted in that city by Dr. Torrey was wholesome, and that they are being considerably strengthened. There were 911 converts—at least that number of persons signed cards and expressed a desire to lead a Christian life. Of this number 96 were men over eighteen years old, and 88 women over eighteen. There were 384 boys under eighteen, and 343 girls under eighteen. Of the 911, one hundred and three expressed a preference for the Congregational churches—75 the First; the others the German and Armenian; 93 preferred the First Presbyterian Church; 18 the Belmont Presbyterian; 36 the Armenian Presbyterian; 20 the United Presbyterian; 108 the First Methodist Church; 31 the Methodist South Church; 68 the Cumberland Presbyterian; 94 the Baptist; 104 the "Christian;" 35 the German Lutheran; 21 the Episcopal; 4 the United Brethren; 21 the Roman Catholic.

The day after Dr. Torrey's departure from Fresno the Daily Republican, which had published one of his sermons in part or in full each day, declared in an editorial:

"There is not a Christian thinker of recognized distinction, layman or clergyman, not one, in the Christian world today, who believes the things Dr. Torrey says we must all accept or be damned. Not a clergyman in Fresno, of all who sat on the platform with Dr. Torrey, believes them, or preaches them in his own pulpit; and more than one is nightly wrestling in prayer for guidance as to how far he shall go in publicly repudiating them."

The day after the appearance of the editorial, from which we quote only a few lines, the Rev. Dr. Thomas Boyd, the pastor of the First Presbyterian Church, said in columns of the Republican:

"The pastor of the First Presbyterian Church of

Fresno, whose privilege it was to sit on the platform, believes them and preaches them in his own pulpit. Dr. Torrey is a Congregationalist, but with his doctrinal teachings I am perfectly and unequivocally agreed. If there is no hell from which to be saved, there is no heaven to which to be saved."

The Rev. C. N. Queen, the pastor of the First Congregational, said: "With the deepest regret I read your editorial this morning. I heard Dr. Torrey speak 52 times before Fresno audiences and I am familiar with all his utterances. I am in full accord with all his teachings during that time."

The Rev. Mr. Wallace of the Cumberland Church said: "As pastor of the Cumberland Presbyterian Church, I want the people of this city and community to know that I believe that Dr. Torrey during his mission in Fresno preached the Bible as it is, and that I am in harmony in my views with those truths as he presented them."

At a meeting of the ministers of Fresno a day or two after Dr. Torrey left the criticisms of the paper were considered, but the decision was to make no concerted reply. One minister was quoted by the Republican as follows:

"The subject was discussed quite fully in an informal way, and we came to the conclusion just as brethren among ourselves, that no collective action should be taken, as we did not wish to stir up controversy. There were two main reasons; first, because the most important work was to confirm the recent converts in the churches; the other was the temperance work that the ministers were undertaking. I don't think any dissent from Dr. Torrey's theological views was expressed, but I have no doubt that views of dissent are held by some of the members of the union; and that element no doubt had something to do with the counsel that the union take no action as a union. I myself would not subscribe to the doctrine that there is a physical hell where physical punishment is inflicted. I think the ministers are a unit in regarding Dr. Torrey as a great lovely spirit, who is doing a great work in arousing interest in the cause of religion."

The Pacific has it in mind to quote further next week from the criticism made by the Fresno daily, and to give also some of the remarks made by Dr. Torrey concerning Fresno.

CHRONICLE AND COMMENT.

General Sheridan once said. "I would rather see my little son die today than see him carried in to his mother drunk." More and more are fathers everywhere coming to that view, and the saloon must go.

A far-seeing Englishman remarks in the Fortnightly Review: "The millions of Asia, already forming half the population of the earth, and growing much more rapidly than the whites, will continue to claim, and will in the end secure, either equality in the white sphere or monopoly in their own."

In the city of New York is the greatest aggregation of Jews in any spot on earth—nearly a million. This is one-fifth as many as are found in all Russia and twenty times as many as dwell at Jerusalem. It is said that in large numbers they are forsaking their ancestral religion and are falling into indifference, irreligion and infidelity.

An Ohio woman said to a saloonkeeper, concerning her husband: "Don't let Gus have any more drink. If he comes into the saloon kick him out!" The supreme court of the state held recently that this informal remark was a sufficient notice; that written notice was not necessary, and the wife won in her suit for damages. The way of the saloonist is getting harder and harder!

The supreme court of Illinois decided a few days ago that "peaceful picketing" during a strike is unlawful. It held also that labor unions can be enjoined from putting forth "unfair lists." There was no attempt on the part of the court to kill labor unionism; it was an effort to correct the wrongs of unionism, to lead it where it can actually do the workingmen of our country real and lasting good.

Writing concerning a trip on the steamship Mongolia from San Francisco to Honolulu, the Rev. Dr. John M. Moore says "Many of the passengers felt very keenly the disgrace of the gambling which was conducted by members of the ship's crew. There is always card-playing in the smoking-room of an ocean steamer, and betting on everything on which men can bet; but when it comes to running a roulette wheel every day and "chuck-a-luck" stands by the dozen continually, many passengers feel that such things should not be allowed. It is true that those who own these wheels and dice games are Chinese, but they are in the employ of an American ship company. Many well-dressed men and women patronized these games, and mostly to their sorrow. The sailors spent every odd moment and odd coin at these tables of chance. The company defends its course by saying that t he Chinese laborers must have their gambling diversions, or else they will not serve, and they want the Chinese laborers because of their capabilities and their satisfaction with moderate wages. Be that as it may, a steamship company that not only tolerates but even encourages such procedure will some day suffer."

The Congregationalist comemnted as follows recently concerning the entrance of the Rev. William Rader on the pastorate of Calvary Presbyterian Church, San Francisco: "Eleven years ago, when he was pastor of the Third Congregational Church of that city, the Presbyterian ministers protested against his appointment as chairman of the pulpit supply committee in connection with the International Christian Endeavor convention, about to be held there. Their reason was that Mr. Rader was an advocte of higher criticism of the Bible. The pastor of Calvary Church was a prominent protester, but now, as pastor emeritus, he welcomes Mr. Rader as his successor. No doubt the Presbytery will welcome him heartily to membership. Not all the changes in San Francisco are due to the earthquake." The Congregationalist is in error in the statment that the Rev. Dr. Hemphill was a prominent protester against Mr. Rader at the time of the C. E. convention. In other respects the article is correct. San Francisco Presbyterianism has changed considerably, and Mr. Rader has for several years had hearty welcome in Presbyterian circles. It should be stated, however, that he was never given to the extreme higher criticism.

The Rev. D. Burford Hooke of England, who visited the United States recently, writes in a London paper: "To me, with my strong attachment, not only to the Puritans, but also to the Puritan faith, it was

depressing to find that Massachusetts, the old home of the Pilgrim Fathers, has now a population one-half at least Roman Catholic. The young priests are so devoted to their work that they enter on their parish duties able to speak several European languages, and thus place themselves in a far better and more influential position for parish service than if they only understood the English language." Writing concerning the Rev. Dr. Emrich of the Massachusetts Home Missionary Society, Mr. Hooke says that ten languages are spoken on his mission field, and quotes him as saying: "From every part of the world men and women are coming to us with great needs. The great multitudes gathered here are ripe for the work of a church indwelt by the living Spirit. The churches of America need to wait before the Lord for an enduement with power. We need a new appreciation of the worth of man as man, and the rightful claim of our Lord to every human soul. Waiting before him we shall get a Pentecostal baptism into God's great, loving heart-purpose for man."

In India lepers are taught by Brahmin priests and others to believe that they have committed the unpardonable sins of the Hindu religion, and that there is absolutely no hope for them. The consequence is that the great majority are driven from their homes, and frequently deprived of their rights and privileges as citizens, not by the Government, but by their own people. They are then left to suffer and wander for the remainder of their sad pilgrimage upon earth. A writer in the London Christian says: "It is right that they should be separated from healthy people in order to safeguard the community in general, but provisions should be made for their maintenance and shelter. Though afflicted with the most loathsome disease known to mankind, lepers have a right to be treated humanely and kindly. Many a time my heart has ached as I have witnessed the terrible sufferings, physical and mental, of lepers whom I saw dying for the want of food and kind treatment. I have seen them exposed to the burning heat of the sun and the drenching rains in the hottest and wettest seasons, without even a palm-leaf to shade them, and hardly a cloth to cover their foul bodies. The Mission to Lepers has done a noble work in ameliorating the sufferings of many; but the great majority are still unprovided for."

PULPIT PARAGRAPHS.

By Chas. R. Brown.

The Mission of California.

With a full sense of his wider obligations, the Hebrew never forgot the needs of his own little country. "Repentance and remission of sins are to be preached to all nations, **beginning at Jerusalem,**" Jesus said. "My heart's desire and prayer to God is that Israel should be saved," Paul cried—responsibility for his own people had a certain primacy. The first fresh, undiscouraged efforts of those men trained under Christ's own eye were given to their own race—they turned to the Gentiles only when the message was refused and their efforts repulsed by the Jews.

We are responsible as no one else can be for the moral soundness and spiritual progress of the youths and maidens of this state. We are not on the foreign missionary list that some more Christian region should evangelize us—we would scorn the thought. We are here to rear up a generation of broad-minded, public-spirited Christians, devoted in their piety, wise and generous in the use of their means, resolute and efficient in their citizenship. This is the type, and the only type which makes for stability, advancement and honor in any state.

California has lived in the past on large measures of imported moral fibre and spiritual energy. Men of high purpose from the old commonwealths of Massachusetts and Connecticut, from the best parts of New York and Oho, from the simple, resolute life of the Mississippi valley, have helped in the work of moral advance. These are passing away and the right of the line on many fields of effort is being taken by those who have been Californians from birth. What spiritual stamp and superscription are we putting on these boys and girls, these youths and maidens who are thus coming to the front? What is the strength of our Christian influence, not merely in the great centers, but in the remoter districts where only the home missionary penetrates? The city wears itself out in a generation or two and recruits its leaders from the fresh, unjaded strength of the country. It is for the church of Christ to face this fact and meet this obligation, if the dominant note in the future life of the state is to be a Christian note.

We have a mission as the leading state in the whole great West. In that wide region west of the Missouri river, two-thirds of the geographical area of our country, California holds a unique place. In the American Association of the Universities, comprising the fifteen leading institutions of the land, only two are located west of the Missouri river, and they are both in California. In art and literature, in commercial enterprise and political leadership, in the variety and abundance of material resource, the state of California has in the estimation of the whole East a certain primacy.

We are, in consequence of all this, striking the keynote for the singing of many songs in the whole wide area named. In those songs the note of Christian aspiration and purpose must ring clear, or we shall be guilty before God. If this rich state can be ennobled and exalted in the dominant principles and ideals of its total life it will be like the exaltation of Israel under the appeals of the prophets—in it all those wide acres of the larger West may indeed be blessed!

We are to make California more truly Christian because of its impress upon the non-Christian races to the West. The coming of the fleet is symbolic of a mighty struggle which is on. We pray God that it may not be a wrestling of flesh and blood, a battle of shot and shell, but two types of civilization, the Saxon and the Asiatic, are, here on the shores of the world's widest sea, to contend for mastery. Yonder is paganism at its best in China the oldest, the mightiest, of the non-Christian nations, and in Japan, the most alert and resolute of them all! Here we stand on the western edge of that finer form of civilization which ought to rule!

For the sake of the native sons and daughters coming upon the field in the joy and strength of their maturity, for the sake of that two-thirds of the nation west of the Missouri, where California enjoys a certain leadership, for the sake of nations that sit in twilight or in thick darkness, let every Christian heart take upon itself anew this sense of mission, this obligation to that larger service worthy to be called messianic!

After a parade 2,500 men in Detroit, demanding work, the city concluded to open a canal across Belle Isle, in the river near the city, and of te 2,500, only twenty-five applied for work on the job.

THE HIDDEN ENERGY.

A Sermon by the Rev. Dr. W. H. Day of the First Congregational Church of Los Angeles.

"They were not able—he rebuked the unclean spirit—save by prayer" (Mark 9:15, 25, 29).

Often unnoticed, but all about us and ever within us is the hidden energy of which I am to speak. Success depends upon our ability to fit ourselves to the movements of the hidden energy, to have it use us and fill us.

I—The Want of the Hidden Energy

Is the source of failure. The first clause I have taken for the text records such failure. After the disciples had tried to heal the poor boy we read, "and they were not able." They wanted to serve this man, but could not draw on the hidden energy. This text might serve as a label to ineffective lives. Many a man begins life with high promise, and yet, as men would say, "he does not make good." All these fine prophecies of effective life have come to little. I once knew a man of remarkable mentality, of rare spiritual experiences, but he was not able to give them expression. The pathos of such a man's effort to set free the hidden energy of his own nature never fails to wring one's heart. There is an ineffectiveness of soul. Some men maintain moral integrity up to a certain point, but their prosperity has been a curse and seeming success a snare. When the pressure of temptation became great they yielded because they had lost touch with the hidden energy from God. Some time ago a man, holding high position in the business world, having served the country in a notable way, respected and trusted, was found dead in his room. It was afterward discovered that he had taken his own life because his misuse of trust funds was discovered. "The spirit indeed is willing, but the flesh is weak." Every one who is in the way to any kind of success needs to be a man of prayer. As Mazzini said: "The morrow of victory is more perilous than its eve." As Jesus fled after the great day with 5,000 that he might pray, might renew the flow of the hidden energy in his soul, so must we.

The want of the hidden energy makes the ineffective church. Great errors suddenly arise, like black thunder clouds, which appear to overspread the whole sky. Many are smitten thereby, but the flash of God's lightning smites the Church to heal. False prophets appear performing signs and wonders and leading many into the wilderness. These perversions of truth have their day because we Christians have not sought the hidden energy. An ineffective church is always a church in want of the secret springs of power. Today we have more men, more money better methods and wider knowledge, and yet in our Congregational Church it takes 56 church members a whole year to make a net gain of one. The church is palsied for lack of the hidden energy. We have been thinking of the want of the hidden energy, let us turn to the consideration of

II—The Work of the Hidden Energy.

It is illustrated in the gracious deed of Jesus as he came to the epileptic boy. We read: "He rebuked the unclean spirit and raised him up." Through him the hidden energy of God worked to heal.

Had we been discussing this question a half-century ago we should have felt the first consideration to be the a priori reasons for the possibility of miracles. Today we ask a different question; not how can the wonderful and the unexplained be, but how account for those that are. This is the age of miracles, the unexpected and the unexplained. Do you physicians find it hard to believe in miracles? The success of your work is often unexpected and unexplained. You get to expect the miracle in practice. Instead of telling your patient he is sure to die, though you feel certain he will, you do the best you know and trust to possible healing which you have no reason to expect. The source of these unexpected cures is due to the fact that somehow your patient has adjusted himself to the hidden energy. As far as the healings of the pseudo metaphysical cults are actual it is because the healer has succeeded in spite of a fantastic philosophy in touching the sources of hidden energy. We have all watched with keen interest the experiment at Emmanuel Church, Boston, where the methods of the Apostolic Church in ministering to the body have been added to the trained skill of modern nerve specialists. We know that moral and mental states condition health of body as the body affects the mental and moral state. Our Lord explained the hidden energy working through him saying, "The Father in me doeth these works." In his miracles of healing he saw the power of God's hand.

We too often assume that this use of the divine hidden energy is to be the exceptional gift, but Jesus asserts that it is to be the property of all who live in the spirit of faith. "He that believeth on me, the works that I do shall he do, and greater works shall he do." He who follows the Christ finds his hand upon the throttle which controls infinite hidden energy by which the whole man is to be blessed. We have a heritage of power we seldom draw upon. Of us it should be said, as of Jesus, "He took him by the hand and raised him up."

We see the want of the hidden energy in our failures; we find how great is to be the work of the hidden energy; we seek the way to the hidden energy.

III—The Way to the Hidden Energy.

Jesus recognizes many methods of helping, but for certain kinds of physical ministries he said the power of the hidden energy could come through but one channel. "This kind can come forth by nothing save by prayer."

In the Emmanuel experiment is an attempt to utilize the hidden energy. Dr. McComb tells us of three ways taken from the practice of the New Testament—suggestion, faith and prayer, and the greatest of these is prayer. It is a modern disciple's endeavor to learn of Jesus.

Dr. Theodore Hyslop, the great English alienist, told the British Medical Association: "To counteract the miserable sequels of a diseased mind I would give the first place to the simple habit of prayer." He went on to say: "Relatively few scientific men can pray—yet many of us are well aware how much freer and abler our lives would be were not such important forms of energizing sealed up for us."

I want to turn to an entirely different kind of experience. Tad Jones of Yale came to the day of the Princeton football game and found himself stale. To that college boy it was a terrible crisis. As he told the fellows on the following Sunday, he went to his room and prayed for strength. He tapped the streams of hidden energy which flow from the heart of God, and he was strong. In the exultation of victory this student was man enough to confess that through prayer he had success.

The pathway of prayer is the pathway to the hidden energy by which we are to do our Lord's works for men. The other day I picked up Campbell Morgan's little book on the "Practice of Prayer." In the last chapter he tells of Marianne Adland. She is an invalid member of a North of London church which she never can attend; but she found the way to the hidden energy. In 1872 she read of Mr. Moody, who was doing a wonderful work in Chicago. She put the paper under her pillow and began to pray that he might be sent to her own church. She knew nothing of this stranger, but kept praying. Mr. Moody went to England that summer to rest. The pastor of her church asked him to take an evening service. At the close Mr. Moody gave the invitation, and so many rose that he thought they had misunderstood, and explained again; still these and others rose. He went on for ten days and over 400 were gathered into that church alone. He began to seek for the cause. At last he found Marianne Adland's sick-room, the gate through which the hidden energy had come. Dr. Morgan was afterward pastor of that church. Before coming to America he visited her. "Please hand me my birthday book, Mr. Morgan. Turn to February 5th." He found "D. L. Moody, Psa. 91," in the well-known writing. "I prayed for Mr. Moody daily till he went home. Will you put your name in that I may pray for you till one of us goes home?" Dr. Morgan told me when he was here that he felt endued with power because Marianne Adland was praying for him. How faithful are you, Christian, in unlocking for your pastor the channels of hidden energy? When the church of Christ begins to pray for its ministers instead of criticizing as though they were entertainers, we shall preach fewer sermons of the sounding brass and tinkling cymbal variety. We frequently misread the request of the disciples that day when Jesus gave them first lessons about prayer. We read as though they had asked, "Teach us how to pray." They did ask, "Lord teach us to pray." That we may most completely use God's gift of hidden energy we must share this apostolic petition—"Lord, teach us to pray."

THE WISE USE OF INFLUENCE.

(Christian Endeavor Topic for March 22nd.)

By Albert W. Palmer.

In 1903 the Sunday School Times published the poem which follows, and I believe it had previously appeared in the Chicago Commons. I regret that I have no record of the author's name.

"There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls, that blaze their paths
Where highways never ran—
But let me live by the side of the road,
And be a friend to man.

"Let me live in a house by the side of the road,
Where the race of men go by,
The men who are good and the men who are bad—
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban,—
Let me live in a house by the side of the road,
And be a friend to man.

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife,
But I turn not away from their smiles nor their tears,
Both parts of an infinite plan,—
Let me live in my house by the side of the road,
And be a friend to man."

Now if we are all agreed to "Live in a house by the side of the road, and be a friend to man," the question yet remains: How shall we make the friendship which we feel for the men who pass by along the road effective to reach and cheer them? Having the friendship within our hearts how shall we transmute it into influence?

(1) The fundamental thing is to lose ourselves and our own petty interests in the passion to serve and help the men who, with their smiles and their tears, press on along the road. The attractive hostess is the one who seeks not her own amusement, but the pleasure of her guests. Farragut, lashed to the rigging of the Hartford, sharing the danger with his men, acquires an influence over them which never fades. President Roosevelt commands the unbounded loyalty of many men who recognize his imperfections because they believe absolutely in his consecration to the common good. Even the corrupt ward politician acquires his hold on the people of his ward by giving picnics, sending Christmas baskets to needy homes, taking an interest in the baby that is ill or the husband out of work. He seems to the people of his ward not a corrupter of the nation, but a caretaker of his people.

So the price of influence is the loss of self in the service of others.

(2) But there is a second thing essential to possessing an influence over our fellow-men, and that is the willingness to take the pains to understand them. We live in a world of individuals, and there are no two alike. It was characteristic of Jesus that He used no formulas, and treated no two men alike. Consider for a moment how Jesus received and answered Nicodemus, the woman of Samaria, the rich young ruler and the thief on the cross. He took the pains to understand the particular need of each and then he gave, not a general formula, but just what each individual most sorely needed. Men are like musical instruments. One person can go to a piano and strike nothing but discords. But another, the master and lover of the instrument, with years of study and practice behind him, sits down at the same piano, and as you listen you hear the ripling of a stream down some mountain canyon, or the thunder of the surf against the shore, now the single liquid song of a lark poised in the air, and then the rhythmic swing and harmony of a great orchestra. It is the same instrument, only one man did not understand it and the other did. If the first source of influence is a spirit of self-sacrifice, then the second is a willingness sympathetically to understand the man passing by along the road.

Supposing we are all agreed to "Live in a house by the side of the road, and be a friend to man;" and supposing we have learned how, in some small way, to acquire influence over our fellow-men, how shall we use that power to best advantage?

I think one part of the answer would be to use it not only for the attractive and congenial, but also for the unattractive and repellant. Some one defined Christianity as "The power of loving people you don't like!" As the artist saw in the block of marble the imprisoned angel, we must see in the unattractive man or woman, even in the sin-stained and degraded, that nobler manhood and womanhood which

"The Lord God made and gave
To have dominion over sea and land;
To trace the stars, and search the heavens for power;
To feel the passion of eternity."

And as the sculptor with his chisel strives to set the angel free, so we must use all powers of influence we have to set free the nobler manhood and womanhood behind the forbidding exterior.

But after all the first and most important place for the use of influence is in the home, with those whose lives are inevitably bound up with ours. No going out and hunting up people on the outside to influence them will atone for a neglect of those of our own households. The prayer of Lyman Abbott's which follow voices that longing for friendship and sympathy which is deep in the soul of every normal man and woman (happy the household where this prayer is answered in the unselfish and sympathetic devotion of brothers and sisters and parents and children to one another): "Send me some one, Lord, to love the best that is within me, and to accept nothing less from me; to touch me with the searching tenderness of the passion for the ideal; to demand everything of me for my own sake; to give me so much that I cannot think of myself, and to ask so much that I can keep nothing back; to console me by making me strong before sorrow comes; to help me so to live that, while I part with many things by the way, I lose nothing of the gift of life."

THE WISE USE OF MONEY.

Albert W. Palmer.

(By an oversight the notes on the Christian Endeavor topic were omitted from our columns last week. The publication of the notes on the foregoing topic, this week, will be too late for use in Christian Endeavor meetings; but we give them nevertheless. "The Wise Use of Money" is a timely topic for others than Christian Endeavorers to consider, and Mr. Palmer writes on it in a highly commendable manner. The article will make good readin- now or any time.—Editor.)

What money is: The economists define money as "a medium of exchange and measure of values." To put it more vividly, money is concentrated power which can be transmuted into almost anything under the sun. It is the modern Aladdin's lamp.

What money can do: Of all the ages of history this is pre-eminently the money age. If a man have but money he can do things that a hundred or a thousand years ago would have been accounted miracles. If a man has money he can build a palace far greater and more comfortable than any that Louis XIV knew; he can summon to his table the dainties of all the climates in the world; he can clothe himself with cotton from Georgia, silk from China, wool from South America, fur from Siberia. If a man has money he can sit in his own home and talk with friends hundreds of miles away; he can go from San Francisco to London in ten days and to Rome in two weeks. If a man has money he can hear the world's great music, see the world's great pictures, and visit the beautiful and wonderful places on the earth from Yellowstone to the Matterhorn. If a man has money he can control and operate railroads and great industrial enterprises and exercise a control over the lives of his employees as great as that of a medieval king over his subjects. If a man has money he can use it to corrupt legislatures and officials and to evade or defy law, or he can use it to found colleges, to stimulate medical science, to endow parks or playgrounds, social settlements and industrial schools, and to spread a Christian civilization around the world.

How to get it: If money can do all these things it is worth having. Therefore get all the money you can—but beware how you get it!

(1) Get it honestly. The commandment, "Thou shalt not steal" is still in force. Money is worth having, but a clear conscience before God is infinitely more worth having.

(2) Get it at no sacrifice of brotherhood. If your money means underpaid employees, girls working at wages that are a temptation to sin, children in the factory who ought to be in school, laws of our common country broken or evaded, then better be poor than have such money. There is such a thing as "tainted money" in this world—any money that comes into your hand at the cost of any surrender of your ideals of honesty or brotherhood is "tainted money."

What to do with it: There is only one thing worth doing with money, and that is to transmute it into character.

(1) Your own character: Our business in life is the culture of a soul, the laying of a foundation for an eternal life. We can take no money with us on into "the other room" except that which we have first built into our own or some one else's spiritual life. Therefore use money for anything that makes for a sane, deep, many-sided development of your own soul. Use it for education, for music, for art, for travel, for plain living and high thinking. Distrust any use of it that dulls the edge of your physical or spiritual life.

(2) The characters of others: Our business in life is also the culture out of sin to the beautiful life of children of God. He said: "As the Father sent me into the world, even so send I you." If a man wants to make the most of his money let him invest it in humanity, in some form of Christ-like service, whether it be in the African jungle or the city tenement or his own office. For in that larger life to which we go we shall meet not the houses we have builded, nor the gold we have heaped up—we shall meet the souls of the men and women and little children whom we have helped and cheered and comforted along the way.

Finally: It is a good thing to give some fixed proportion of your income to religious and charitable objects. Let each one fix the proportion himself. But don't for a moment think that after you have given a proportion "to the Lord" the rest is yours to use as you please. Would it not be better to consider all your money as consecrated to God's service all the time, whether you are using it to go on a picnic and so keep your own life joyous and sane and strong, or are sending it to India to help some orphan boy or girl on to a Christian manhood or womanhood?

ACORNS FROM THREE OAKS.

Aloha.

Significance of White Ships.

It was a long step forward in Pacific Coast development when the Canadian Pacific railroad built the Empress of Japan, China and India to mate their great railway with worthy ships for their growing Oriental trade. What one of our fellow-passengers on the white Empress of China, on her maiden trip from Vancouver to Yokohama dreamed of the great war which would bring Japan to the front and prove the momentum and inspiration which occidental religion and education could so swiftly bring to a nation which five decades ago was in dreamy sleep. Still less did any of the speakers at our evening literary entertainment hint that a young western ranchman named Roosevelt would rise to be President and open the eyes of the world by the sending of the whitest, largest, costliest fleet of warships ever seen together to this wide, wild western coast, facing the populous nations of the world. As I looked last week from the window of a fortunate young thelogue in our beloved seminary at Berkeley and saw the Golden Gate, through which may God soon bring our navy safely, I wondered if any of us appreciate how fully this great maritime adventure means the shifting of the world's greatest scenes to the shores of its greatest ocean. It made my heart beat to even fancy the great naval spectacle. I was stirred as when with our guns aimed at the re-taking of Fort Sumpter I read Lincoln's proclamation to twelve hundred slaves, who the next morning, January 1st, 1863, were American freemen!

How Shall We Treat the Sailor Boys?

We cannot show them too great kindness. Their mothers, from Duluth to Dixie land, from Maine to Texas, follow them with their prayers. They are not afraid of the red fire on our hills, the golden poppies in our valleys, the blossoms and the belles. If only they are kept sober the parades and parties, the dinners and the games will all do credit to their patriotism and our hospitality. If we were ready in San Francisco and Oakland to close the man-trap saloons and refund the costly price of the licenses! It was some drunken hand that fired the mine under the Maine at Havana. Our white ships have more to fear from the saloon and the bravado of alcohol than from all the rats which run in the sewers. The rallying of the whiskey hosts here and the maddening of some crank by sake are the danger points in these days so freighted with anxieties.

LAYMEN'S MISSIONARY MOVEMENT MEETINGS.

Arrangements are being made for an interdenominational meeting in Oakland on the 2d and 3d of April. Mr. J. Campbell White of New York, the secretary of the movement will be among the speakers.

On Thursday evening, April 2d, a banquet will be held in Oakland, at which it is expected several hundred men will be in attendance. It will be in Reed's hall on Thirteenth and Harrison. Mr. White is to speak at that meeting, and also at meetings to be held the following afternoon and evening.

Laymen in large numbers should arrange to be present at the banquet and so to get the inspiration for the great cause of missions, which such a gathering is sure to give.

NOTES AND PERSONALS.

We were surprised when The Pacific had been printed last week not to find therein any notes on the Christian Endeavor lesson for last Sunday. Through an oversight they were omitted. These notes from week to week by Rev. A. W. Palmer of Plymouth Church, Oakland, are well worth reading not only by Christian Endeavorers, but by others. Accordingly we give this week the notes for last Sunday's lesson as well as those for next Sunday.

The meeting of the ministers of San Francisco and vicinity next Monday will be in the Fourth Church of Oakland. It will be in the nature of a reception to several who are about to take departure soon to other parts of the country, most of them temporarily, one permanently. They are: The Revs. George C. Adams, Charles R. Brown, I. C. Meserve, C. S. Nash, and W. H. Hopkins. The first two in the list expect to start soon on the extensive vacations which were voted them recently by their churches. Dr. Meserve and Professor Nash will attend the International Council in Edinburgh, Scotland, the latter expecting to remain abroad for several months; and Dr. Hopkins will go the last of the month to Albany, New York, to enter on the pastorate of the First Presbyterian Church at that place. At the meeting next Monday, Dr. McLean, Professor Buckham and the Rev. F. H. Maar will speak. Lunch will be served at 11:30 by the ladies of the Fourth Church. Ministers are asked to bring their wives with them to the meeting.

THAT POSTAL RULE.

Again we ask attention to what the postal authorities require of us in the mailing of the papers to subscribers who owe for a year or more. We cannot pay a cent on such papers each week, and will have to take from the list the names of all who are in arrears for one year. Under the postoffice ruling subscription is not required in advance; but it cannot be more than one year in arrears. For example: If your subscription is paid up to January 1st, 1908, you have until January 1st, 1909, to send in a renewal. If it is paid to April 1st, 1907, you have only ten days. If it is paid to April 1st, 1908, you have one year in which to make renewal.

The label on each subscribers paper shows date to which subscription is paid.

Labels have not been corrected for all those who have remitted during the last few days, nor for some of the new names put on during the last two weeks. In a few cases labels bear no dates. Corrections will be made and dates supplied in nearly all cases next week.

A NOTED CHICAGO MINISTER IN BERKELEY.

The Congregational ministers of San Francisco and vicinity had the pleasure last Monday of hearing the Rev. Dr. Jenkin Lloyd Jones of Chicago. Dr. Jones spoke of himself as a pan-denominationalist. He deplored the lack of machinery adequately at work to synthesize the religious forces of our country. The greatest problem in Chicago, he holds to be that of how to bring together the 1,800 or 2,000 ministers in that city for organized co-operation. The "denomina-

tional distractions" he regards as a great drawback to the work to which the churches are called. However, in view of human nature, as it now is Dr. Jones says: "Go ahead with your denominational machinery, but that doesn't let you out. Outside of and beyond this the religious forces must be synthesized if they are to be largely effectual."

In the course of his remarks Dr. Jones referred to the Parliament of Religions at the time of the World's Fair as "The greatest corporate event in the history of religion." They who composed it, distrustful at first of each other, forgot ere long their distrust and caution, put aside their concealed weapons, and grew into a rich and sweet comradeship and communion Dr. Jones concluded his talk by expressing the belief that the Christian churches are farther along toward a real unity and co-operation than most people realize.

When he remarked: "There are no Presbyterian roses; no Baptist lillies—not even water lillies; no Unitarian landscape; the domain of worship and aspiration of soul represent common territory; a denominational hymnbook is an impossibility,—we thought when we heard these and other remarks of the collection of beautiful hymns made recently by Bishop Warren of the Methodist Episcopal Church; of the many pages turned before we came to one by a Methodist, and of the large number in that little collection of fifty that were written by Unitarians. Even the most exclusive denominations are debtors far beyond their borders.

Among the Churches.

CALIFORNIA.

Saratoga.—At the recent communion service two were received to membership on confession and two by letter. Three of the number were Japanese.

Etiwanda.—The church at Etiwanda, Rev. F. G. Lamb, pastor, has, during the past year built a $2,000 parsonage, and has enthusiastically voted to assume self-support April 1st. This action was recently taken at the close of an address by Secretary John L. Maile. Rev. M. D. Reid is holding a series of meetings with this church. A good degree of interest was manifested from the start.

San Francisco, Park.—This church has called Rev Frank W. Dean, who has been doing post-graduate work atPacific Theological Seminary and the University of California, and acting as supply at San Lorenzo Union church for the past two years. Park is arranging to remodel and add to the living-rooms at the rear of the meeting-house, so as to furnish Pastor Dean and wife a comfortable home from the opening of the new pastorate, April 15.

Home Missions in Southern California.—The Home Missionary Society of Southern California is making vigorous efforts to close the fiscal year April 1st without debt. Encouraging responses come from all along the line. A splendid spirit of sympathy and co-operation prevails in every church. Women's missionary societies, Sunday-schools and Christian Endeavor societies and individuals are generously responding with prospects that the goal will be reached.

Los Angeles, First.—The Men's League has an employment bureau, which is on the lookout to secure employment, only for those of the church that need help and work. A very practical and sensible thing to do—for he that "provideth not for his own household is worse than an infidel." The church is making its closing exercises at the morning service very helpful to a spirit of reverence and worship. After the closing hymn the congregation is seated, and with bowed heads repeating in concert St. Chrysostom's prayer. The feeling is, "the Lord is in this place," and that for a moment at least that one has been on holy ground.

Pasadena, Lake Avenue.—The Lake Avenue Church was favored with a sermon on the 8th by Rev. Mr. Hooker of Santa Ana, in exchange with Pastor Emerson. On March 15th Professor Currier of Oberlin, preached a simple, practical discourse on "The People of the Healing Shadow," based on Acts 5:15, 16. " The true followers of Christ, whose influence brings healing, are characterized by cheerfulness, by kindliness of word and deed and by self-sacrificing devotion." The evening preaching service gave way to a grand rally at the new Presbyterian church, led by Evangelist Melville Trotter of Los Angeles rescue mission.

Grass Valley.—Rev. R. K. Ham, pastor, tendered his resignation at the close of the morning services, March 15th, to take effect April 15th. Having received a call to the pastorate of Mission Congregational Church of San Francisco, after prayerful consideration, believing there are larger possibilities and greater needs in that field of labor, Mr. Ham accepted the call. He assumed charge of the church in Grass Valley September 9, 1906. He has done good work in the church, and his Christian influence has been manifested widely in the city. In his short pastorate Mr. Ham has greatly endeared himself to his congregation and the community, and it is with a feeling of sincere regret that his resignation is accepted. Mission Church is fortunate in procuring a pastor so fully consecrated to the Master's work. May God bless his labors abundantly in this Church! Not only do we as a church and community, sorrow at parting with our pastor, but with his beloved wife as well, who by her amiable character and beautiful Christian life has so wholly won our hearts. Our earnest prayers go with Mr. and Mrs. Ham.

Barstow.—Rev. Thos. E. Watt of Barstow rejoices in the large measure of prosperity attending this church. On Sunday, March 8th, fifteen were received into membership of whom ten were by confession and five by letter. The former, consisting of children and youth, who were brought in by painstaking and spiritual culture imparted by the pastor. On Monday evenings a class of young church members is formed for the purpose of pressing them forward in the Christian life. On the evening of the 8th Secretary John L. Maile presented the work of the Home Missionary Society, and in a few minutes the amount of $35 was pledged, which is the sum apportioned to this church. On the Saturday evening previous Mr. Maile and Pastor Watt held a meeting at Otis, being on the Salt Lake railroad, 15 miles from Barstow; at this point a Sunday-school and preaching services are maintained. On Sunday morning a service was held at Daggett, ten miles east of Barstow. Mr. Watt had here previously held a series of meetings, thus the outlook is very encouraging on this entire field. This is the only religious work being performed on the great Mojave desert.

Santa Cruz.—At the last communion fourteen new members were received into the church. The Congregational brotherhood organized two months ago has been having an interesting study on Josiah Strong's "Challenge of the City" until D. Jefferson's "Fundamentals of the Christian Faith" are received. The church has adopted the clubroom idea and will make its first experiment along that line with a branch Bible school and clubrooms on the East Side. At a meeting of the church the purchase of a lot at the corner of Harrison and Grant streets, near the John Martin tract, was approved, and work will be begun at once on the building, to cost $1,200. A building committee, consisting of W. H. Ewell, A. H. Foster, A. L. Sims, Joseph M. Green and Will H. Fowler, was appointed and the plans provide for a bungalow building with an auditorium, library, writing room, cloak room and lavatory. A fund to purchase magazines and games has already been started. The money for the lot was furnished by Mrs. J. S. Green. The first gift—$100—came unsolicited from Dr. Gehring, a visitor from Washington, D. C. The brotherhood has taken entire charge of the new building. In this new Sunday-school there is an average attendance of about 40, and a Ladies' Aid Society of about twenty has been organized.

Riverside.—The church is prospering under the leadership of Dr. McLaren, and large audiences fill the church morning and evening, and seem not to weary of hearing the good old gospel truths proclaimed by one who believes it is

a preacher's business to "Cry aloud and spare not;" to "Lift up the voice like a trumpet and show the people their transgressions, and the house of Jacob their sins." Yet done in such a loving, tender spirit as to reach the heart. The musical services now held monthly are becoming very popular and attract large audiences. Professor E. D. Keck now has charge of the music and is bringing it up to a high standard of excellence. Mr. Keck and family came to us from Eureka, and are a great help to the church, entering heartily into all its work. Miss Keck, the daughter, also a musician of no mean talent, leads one of the young people's mission study classes, which meet weekly, and are developing much enthusiasm. There has been organized a "Men's Fellowshop Club," which meets once a month for mutual fellowship and the discussion of "live" themes. The address this month was given by Rev. Chas. H. Seccomb of Ontario, on "The American Sovereign." Mr. Seccomb, by the way, is one of several bright men whom the East has sent to Southern California during the past year, and they are much appreciated. May their number increase!

WASHINGTON.

Cathlamet.—Rev. Wm. Snape has resigned.

Machias and Hartford.—Rev. Geo. Baker, recently at Edison, has accepted a call to these fields and has begun work.

Pleasant Valley.—Mr. Scudder, with Rev. W. G. Olinger, visited this field March 1st. Mr. Olinger will conduct a series of services and possibly remain as pastor.

Shaw Island.—Letters missive, calling a recognition council, have been issued for March 26th. We hope to give an account of the council and service in due time.

East, Tacoma.—Rev. S. S. Healy of Pulman has been called. Rev. John Reid's condition does not show much change. It will probably be a long time before he can resume work.

Seattle.—West Seattle and Queen Anne Hill are without pastors though both have called Dr. Sydney Strong of Chicago, who acted as supply for a year at Pilgrim Church while Dr. Smith was in Palestine and Egypt.

Seattle, Brighton.—The weekly bulletin says that the Sunday-school is well equipped with teachers now, with several to fall back on for substitute work. The pastor, Rev. Merle A. Frost, has worked hard to bring this to pass.

Seattle.—Dr. Tenney of the A. B. C. F. M., has spent a few days here arranging a series of meetings for laymen in the interest of foreign missions. J. Campbell White, secretary of the Laymen's Missionary Movement, which grew out of the Haystack centennial, will be in Spokane, Seattle and other coast cities this month and next.

Port Angeles.—Mr. Loder began his work as pastor March 8th. The city is one of the very few places in Clallam county where religious services are held with any regularity. For the first time in many months all three of our Clallam county churches have pastors, Rev. H. Southerland, recently of Colorado, being in charge at Forks and Quillayute.

Ritzville.—Rev. Wm. Proctor has been doing the editorial work on one of the local papers in the interests of the Sunday-closing movement. One of the saloons had the following notice posted one Saturday: "Weather forecast for tomorrow very dry." The forecast was more accurate than some weather forecasts; the town was dry and has been dry every Sunday since. Congregations are large and the work progresses.

Tacoma, First.—The six first churches of Tacoma have united in a union evangelistic campaign of six weeks, services being held for a week in each of the churches, the pastor presiding and the other five pastors preaching in turn. The meetings will end the week before Passion week, and during that week services will be held in each of the six churches under the direction of their own ministers. The social room of the new building is now in use, and it is expected that the edifice will be completed by June. Dr. Ford reports that great things are planned for Congregationalism in Tacoma in the near future.

Seattle, Edgewater.—A Men's brotherhood has been organized with the following officers: President, Dr. Frank Maxon; vice- president, M. W. Lovejoy; secretary-treasure, C. H. Covey. Committee chairmen were also elected. Other churches will organize men's clubs as a result of the men's brotherhood of Seattle. Edgewater is securing new hymnbooks and Bibles for their Sunday-school and social services. The pastor, Dr. Kantner, recently exchanged pulpits with Dr. Mason of the University church.

Walla Walla.—Dr. Van Horn and Mr. Fred Butler, Plymouth's musical director, spent a week here holding special services. Dr. Van Horn spoke 23 times, in the mornings at the College Chapel, in the evenings at the church and at various special occasions, once in the penitentiary to 900 convicts, to 100 men at a banquet, at the high school, at the county teachers' association and elsewhere. This is one of the many times Dr. Van Horn has manifested his interest in the wider parish of the state. President Penrose occupied Plymouth pulpit Sundays and made the first day a college rally. The University of Washington orchestra furnished the music.

Seattle Church Extension Society.—The annual meeting of the Church Extension Society at Plymouth Church was an inspiring one. Eighty delegates and guests were present, representing every Congregational church and mission in the city, except the German church; four from the Japanese church were present. The report of the treasurer showed $4,668 expended on the several fields the past year. The superintendent surveyed the conditions of the fields, and the progress made. It is likely these reports will be printed for distribution among the churches. The addresses of the laymen, A. J. Goddard and Ralph C. McAllaster of Superintendent Scudder and Drs. Van Horn and Smith were full of information and inspiration. The officers elected for 1908 are: President, Austin P. Burwell; vice-president, William H. Lewis; secretary, B. W. Brintnall; members Board of Directors, A. W. Frater, R. C. McAllaster, James Stephen, L J. Colman; advisory members, Drs. F. J. Van Horn and E. L. Smith; ex-officio members, Dr. Samuel Greene and Superintendent W. W. Scudder.

WASHINGTON HOME MISSIONARY SOCIETY.

An Important Meeting of the Board of Directors.

The president, Rev. H. C. Mason, the secretary, Rev. Chas. F. Clarke, the superintendent, Rev. W. W. Scudder, Jr., and the directors spent two days at Plymouth Church, Seattle, discussing the outlook and laying plans for the state work. The most important step taken was the decision to bring the state to self-support in 1910. The appropriations were based on a schedule of twenty thousand dollars for the state of Washington and twenty-five hundred dollars for Northern Idaho, of which Washington is to raise $13,333.33. Last year the appropriation was $20,000 for both Washington and Idaho; the two fields then were to raise one dollar to each dollar given by the National Society; this year Washington is to raise one and one-third dollars and the National Society two-thirds of a dollar.

This is a long step for the state to take, but it is felt that we ought to be self-sustaining as soon as possible. Evangelistic plans were discussed, and it was voted to recommend to the local Associations that they appoint committees to have the evangelistic work of the several districts in charge, to help arrange for interchange of pastors for pastoral evangelization or to arrange professional evangelistic campaigns. Mrs. W. C. Wheeler of the First Church, Tacoma, president of the Woman's Missionary Union, met the Board, and the relation of the Woman's Union to the Society and to the Sunday-schools and Endeavor Societies was discussed, the ladies are asked to carry on an aggressive campaign to

secure a woman's organization in every church, the directors will look after the work among the Sunday-schools and Endeavor societies. A committee consisting of Dr. Van Horn, Mr. Scudder and Mr. Hendley was appointed to formulate a method of bringing the Home Missionary work to the attention of the churches. The schedule of grants to the churches for the next year was prepared. Many churches must get along with lesser grants than they really need, and much new work must wait. With 1,300 miles of new steam railroads building, besides the North Bank, just completing, this state must soon raise more than $20,000 a year if Congregationalism is to do its proper share of the work of the Kingdom. The society is in good condition and ready to handle more work than it can find funds for.

BAY ASSOCIATION.

The spring meeting of the Bay Association was held last Tuesday with the church at Hayward. It was an ideal spring day, with the trees in blossom and the air balmy, and more than a hundred ministers and delegates attended morning and afternoon, and the hospitality was abundant.

The program was exceptionally fine. The general theme was "The Church's Problem of the Ministry." Rev. A. W. Palmer's address was on "The Supply of the Ministry." It was an able, scholarly discussion. He set forth the two facts that too few men are seeking to enter the ministry today, and that the average of those offering themselves is not high enough; then he analyzed the causes of this condition, and gave frank, earnest suggestions regarding remedy.

Dr. Wm. F. Bade's address on the "Education of the Ministry" was also frank and fearless. Critical study, he said, has resulted in a stratification of the books of the Bible according to moral values. It gives primacy to the New Testament. The third chapter of Genesis can no longer be allowed to influence our theology as to sin, more than all that Jesus taught. We have a changed view of revelation, believing it to be subjective,—that God spoke to men through the personality of the revealing agents. This affects and should still further affect the method of study in our seminaries. Hebrew is moved down from a first to a third place in value. Courses in social service, in psychology and pedagogy may well take much of the time that was formerly given to the exegesis of difficult Old Testament sentences. Sermonizing becomes a different thing and must have a different preparation. The old preaching was citing authority; the new must be speaking as one having authority, because of possessing God-quickened convictions.

Dr. C. S. Nash's paper on "Power in Pulpit Oratory," beautifully read for him by Dr. Castor, seemed to come with the fire and power of both men behind it. It urged the need of a mighty pulpit. It confessed how aggravating are some elements of the demand for powerful preaching,—the petty criticism by illogical hearers, the lukewarm support by even the church membership too often. It acknowledged how terrific is the strain on any man to try "to maintain life constantly at the giving point." But it declared that on the whole the demand of the church and the world for high pulpit power is fair. Silently the hungry hearers must be saying to the preacher: "The power and inspiration that I need I seek from you or—your successor." The world's conviction of its need of God through Jesus Christ is stronger now than ever. Its protest against feeble preaching is a tribute to mighty preaching that sometimes meets its need. "There is no power under heaven equal to the power of a God-inspired prophet."

More time than usual was reserved for free discussion, and sixteen men took a few minutes each in such discussion, making it a most interesting symposium.

The new officers elected are Rev. S. M. Dodge as Moderator and Rev. H. B. Mowbray, Scribe, the Registrar's term holding over for the third year.

Two new chuches were voted into membership, and had their quota of delegates present: The Independent Congregational Japanese Church of Oakland, and Bethany Congregational Church of Berkeley. Their pastors, Rev. S. Okubo and Rev. L. B. Briggs, became ministerial members.

Mr. H. S. Tuttle of the Seminary was approbated to rpeach for one year.

The fall meeting will be held with Park Church, Berkeley. B. M. P.

SAN FRANCISCO ASSOCIATION.

The San Francisco churches were well represented at the spring meeting of the Association, held with the Richmond church. The program was full and interesting; the only number omitted was "Church Extension," as Deaocn B. S. Hays, who was to present this subject but was unable to be present because of severe and persistent cold.

The Rev. F. M. Price presented the "Chinese Work," telling of the fine work done in China by returning converts in winning many to Christ. He urged larger generosity toward Dr. Pond's work, and the establishment of a place for training men who would return to China for Christian service.

The Rev. Walter Frear, whose subject was "Ministerial Aid," said that this was the very first invitation he had ever had to address an Association on this important theme. He spoke of certain pathetic cases of dire need in California, and pled for at least one communion offering to this cause each year from the churches.

"The Temperance Situation" by Miss A. E. Chase showed good results in growing temperance sentiment.

The Rev. N. C. Gauze read a strong paper on the "Place of Feeling in Religion."

The Rev. S. R. Yarrow called attention, in his paper on "Literature for the Christian Family," to the fact that many children were educated out from the kingdom. Among the Fiji Islanders family worship is almost universal. There should be literature of the choicest kind in every Christian home, as it is undoubtedly a great aid in the formation of Christian character.

The Rev. S. C. Patterson spoke on the "Coming of the Fleet," emphasizing the fact that 70 per cent of the men "before the mast" were under 25 years of age and that 80 per cent of the money for entertainment would be spent upon the officers. The sailors are taught obedience, but not self-restraint. One man in the Barbary Coast district is spending $75,000 to prepare his resort for the coming of the sailors; and the West is being scoured for girls for dance halls. We must bring pressure upon city officials, provide counter-attractions and distribute invitations on the water-front.

After a bountiful supper the churches reported their condition, plans, etc.

At the evening session Dr. I. C. Meserve preached on the text, "Woe is me if I preach not the gospel." The true gospel is no form of Judaism, nor of paganism, nor of selfism. Christ's gospel is his revelation of what God is, of what religion is, of spiritual life and duty. Men are beginning to be ashamed of the things that are divisive, and are falling in love with the unifying gospel.

Dr. G. C. Adams gave the last address: "The Moral Need of a Greater San Francisco," showing how the Bible is against exclusiveness; that the teaching of history is against caste. The United States said to Japan: "You shall not be exclusive," and better times began for Japan. Every city exerts a centrifugal force. Many thrifty people who cannot afford to purchase land in the city buy homes outside. The very rich can afford to stay, and the very poor cannot afford to get away. San Francisco has a moral right to the best vote about the bay where there is need for one great, grand city.

The Association passed a resolution asking of the Board of Supervisors that no more licenses be issued for saloons in the Barbary Coast district; and one to the Church Federation, urging it to prepare some plan of entertainment of the enlisted men at the time of the coming of the United States fleet, cordially promising that the Congregational Church will assist in every way possible.

The next meeting will be in Park Church.

THE HOME

Little duties bravely done
From the dawn, till set of sun,
Little words of kindness spoken
To a heart with sorrow broken,
Cheerful looks to make those glad
Who are tempted, tried, and sad;
This is true religion's leaven,
These the steps that lead to heaven.

Sunny hearts make life a joy,
Tho' fair fortune's gifts are coy,
Trusting hearts are never shaken,
E'en when dearest ones are taken,
For beyond the ether blue,
Faith has grasped the promise true,
"In six troubles, yea in seven,
I'll be with thee," comes from heaven.

—M. W. Hubbard.

THE FIRST TEN YEARS.

Vital Importance of Sunshine and Nourishing Food in Childhood.

To develop indoors, under glass, a race of men and women of the type that I believe is coming out of all this marvelous mingling of races in the United States is absurd. There must be sunlight, but even more is needed—fresh, pure air. The injury wrought today to the race by keeping too young children indoors at school is beyond the power of any one to estimate. The air they breathe, even under the best sanitary regulations, is far too impure for their lungs. Often it is positively poisonous—a slow poison, which never makes itself fully manifest until the child is a wreck. Keep the child outdoors and away from books and study. Much you can teach him, much he will teach himself, all gently, without knowing it, of nature and nature's God, just as the child is taught to walk or run or play; but education in the academic sense shun as you would the plague. And the atmosphere must be pure around it in the other sense. It must be free from every kind of indelicacy or coarseness. The most dangerous man in the community is the one who would pollute the stream of a child's life. Whoever was responsible for the saying that "boys will be boys," and a young man "must sow his wild oats," was perhaps guilty of a crime.

It is impossible to apply successfully the principles of cultivation and selection of plants to human life if the human life does not, like the plant life, have proper nourishment. First of all, the child's digestion must be made sound by sufficient simple, well-balanced food. But, you say, any one should know this. True, and most people do realize it in a certain sense; but how many realize that upon the food the child is fed in these first ten years largely depends its moral future? I once lived near a class of people who, from religious belief, excluded all meat, eggs and milk from the dietary of their children. They fed them vegetables and the products of cereals. What result followed? The children were anemic, unable to withstand disease, quickly succumbed to illness. There were no signs of vigor; they were always low in vitality. But that was not all. They were frightfully depraved. They were not properly fed; their ration was unbalanced. Nature rebelled; for she had not sufficient material to perfect her higher development.

What we want in developing a new plant, making it better in all ways than any of its kind that have preceded it, is a splendid norm, not anything abnormal. So we feed it from the soil, and it feeds from the air, and thus we make it a powerful aid to man. It is dependent upon good food. Upon good food for the child, well-balanced food, depends good digestion; upon good digestion, with pure air to keep the blood pure, depends the nervous system. If you have the first ten years of a boy's or a girl's life in which to make them strong and sturdy with normal nerves splendid digestion and unimpaired lungs, you have a healthy animal, ready for the heavier burdens of study Preserve beyond all else as the priceless portion of a child the integrity of the nervous system. Upon this depends their success in life. With the nervous system shattered, what is life worth? Suppose you begin the education, so-called, of your child at, say, three or four, if he be unusually bright, in the kindergarten, Keep adding slowly and systematically, with what I think the devil must enjoy as a refined means of torment, to the burden day by day. Keep on "educating" him until he enters the primary school at five, and push him to the uttermost until he is ten. You have now laid broad and deep the foundation; outraged nature may be left to take care of the rest.

The integrity of your child's nervous system, no matter what any so-called educators may say, is thus impaired; he can never again be what he would have been had you taken him as the plant-cultivator takes a

plant, and for the first ten precious years of his life had fitted him for the future. Nothing else is doing so much to break down the nervous system of Americans, not even the insane rushing of mature years, as this overcrowding and cramming of child-life before the age of ten. And the mad haste of maturer years is the legitimate result of the earlier strain.—From Luther Burbank's "The Training of the Human Plant," in the Century.

TAKE PLEASURE NOW; DON'T WAIT.

Half the joy of life comes from getting the good out of things as we go along. Some of us are always putting off our enjoyments. After awhile we expect to take a rest, see a friend or read a book. But after awhile never comes. The good time we are looking forward to lies as far ahead as ever. All life is spent in meaning to overtake it and enjoy it. Meanwhile we toil, drudge, and grow old, passing by with unseeing eye the happiness we might get out of every day.

Yes, every sordid commonplace day has its wealth of enjoyment for us, if we only took the trouble to get it out.

There are the the friends we love, and who love us. If we stopped to think of it, this consciousness would gladden life.

There is the beauty of the earth. Did we only open our eyes to see it we should be made glad in spite of ourselves. There are people who have lived on earth thirty or forty years who could scarcely tell you the color of the sky from their own observation. They take it for granted it is blue because they hear so!

There are dozens of simple pleasures we might enjoy. Ten minutes every day with a fascinating book; an inexpensive little jaunt with our family or a congenial friend; fifteen minutes of bright, intelligent conversation with the home folks on some other subject than the sordid details of making ends meet; a few minutes in an art gallery, just to look at one good picture—these are some of the little every-day happinesses we might take, and don't, not because we are too poor, but because we haven't thought them worth while. We are too busy aiming at some big, expensive pleasure in the future.

Make up your mind, then, that the big pleasure will always elude you. We shall never enjoy life until we learn to enjoy the little happiness of every commonplace day as we go along.—Philadelphia Bulletin.

Young People

THE GOOD TIMES THAT WERE SPOILED.

Sally was very cross. She had planned to have such a fine time that afternoon with her best friend, Jean; they were going to play Princes in the Tower, with the big oak tree at the bottom of the garden for the tower and Sally's St. Bernard for the wicked Uncle Richard. Sally and Jean had improved upon history, for in their game the Princes, instead of being smothered, had all sorts of exciting adventures, beginning with their (generally unsuccessful) attempt to reach the tower without being seen by their watchful "uncle," to their final escape by means of a rope ladder —otherwise the swing—when it was time for Jean to go home.

It was a very exciting game—except, perhaps, to "Uncle Richard," who went to sleep beneath the swing until it should please his royal nephews to arouse him by lowering themselves gently onto his soft, broad back—but it was not a game for Lily, and today Lily had come to spend the afternoon with Sally, and had spoiled all the fun. For Lily was what Sally and Jean scornfully called a "doll girl." She loved to dress and undress her doll and nurse it through measles and scarlet fever, but she would never take it up into the tree for fear of dropping it, and would never leave it alone on the ground for fear the big dog would chew it up. "As if Uncle would notice it!" said Sally, contemptuously. So it followed that when Lily came to call, Sally was obliged to deny herself her favorite game and play something that the doll could play, too.

And now everybody had gone home and the whole afternoon had been spoiled, therefore Sally was cross. She sat in a big chair before the sitting-room fire and dug her heels into Uncle Richard, who lay at her feet, when her feelings became too much for her.

"It's a perfect shame!" she muttered, sulkily. "Whenever I plan to have a 'specially good time something always comes and spoils it. Jean and I were going to have a brand new escape this afternoon, and then Lily had to come with her old doll and spoil everything. It's always so; I never try to have any fun that something doesn't spoil it!"

It will be seen that Sally was very much out of temper, and she continued muttering crossly to herself as she watched the fire, which snapped back at her from behind the high fender.

"It's mean; my good time was all spoiled."

"Yes," replied a soft, sad voice; "yes, I am all spoiled."

"Why, who are you?" asked Sally, very much astonished to see a little girl of her own age sitting in a chair at the other side of the fireplace.

"I am your Good Time; and oh, Sally, I was such a Good Time until I was spoiled!" She gave a little sob. "Just think of the chance I had—three nice little girls in a beautiful big garden, and then to be quite, quite spoiled."

"It's a shame!" said Sally, for the second time "Lily had no business to come and spoil you."

"Oh, but it wasn't Lily who spoiled me," answered the Good Time, quickly. "It was you."

"Me?" exclaimed Sally, ungrammatically.

"Yes; Lily and Jean, too, tried to keep me a Good Time, but you wouldn't let them."

"But—but—" stammered Sally, quite taken aback, "how could I help it if we didn't play Princes? I didn't ask Lily to come; I was terribly disappointed, and so was Jean."

"Yes, but Jean wasn't cross about it, and you were. If it hadn't been for you I would have been a very Good Time indeed—I ought to have been, with three girls—and I don't think it was —a bit fair to spoil me, Sally."

But Sally, who was still cross, persisted that she hadn't done anything of the kind.

"Yes you did," repeated the Good Time, "and you spoiled Lily's too."

"I didn't!" cried Sally, indignantly. "You ask her."

"I'm afraid it is true," answered a quiet voice, and there, leaning against the chimney-piece, was another

little girl who held a big doll in her arms. And here Sally noticed that though both little girls were prettily dressed, their clothes were streaked and spotted, as though some one had upset ink over them. Even the doll had a smudge on the front of her gown.

"I'm afraid you did spoil me," continued the newcomer. "You see Lily is so afraid of that big dog of yours. I know you say he won't hurt her; but you remember that a fierce dog bit her when she was a tiny girl and frightened her so badly that she has been afraid of dogs ever since, even when she really knows that they are good and kind, like this one."

"I can't help it if she is afraid," grumbled Sally.

"No, but you might have made your dog lie down at a distance, and not have insisted upon bringing him into all your games while Lily was here," answered Lily's Good Time, with spirit. "And when you know how fond she is of her doll you needn't have danced it up and down on the dog's nose."

Sally blushed; her conscience seconded the Good Time's reproof, for she knew that she had purposely tormented Lily in revenge for spoiling her plans.

"Lily was your guest," said Sally's own Good Time. "If you hadn't spoiled her Good Time, you wouldn't have spoiled me."

There was a short silence, during which Sally, who was really more thoughtless than malicious, began to be rather ashamed of herself. "Did I spoil Jean's Good Time, too?" she finally asked.

"I don't think so," answered the other. "I haven't seen it among us, and Jean is so unselfish and sunshiny that nothing can ever quite spoil her Good Times."

"Yes, she is," said Sally, generously. Then after a moment she asked in a low voice: "Have I ever spoiled any others?"

"Ever!" exclaimed the Good Times. "Just look and see!" And suddenly the room seemed to be filled with sad-faced children, with here and there a grown person, all wearing beautiful bright-colored garments that were stained with inky spots. This made a great impression upon Sally, for, in spite of her boyish tastes, she was an admirer of fine clothes. She was quite startled at the number of people, and explained in dismay:

"Are all these mine? I didn't know I had ever had so many Good Times in all my life."

"Some are yours and some are other people's; but I am afraid that you spoiled them all."

"Who are you?" asked Sally dejectedly, addressing a child who stood near her.

"I am your Birthday Party," replied the Good Time, whose gown was very inky indeed.

Sally sat up eagerly. "Oh, yes, I remember. It rained so we couldn't play out of doors, and Jean had the measles and couldn't come, and Uncle got himself so muddy that he couldn't come, and those stupid Dean children that mother always makes me ask did come, and the cook made white icing for the cake instead of pink, and—and—so of course you were spoiled."

"I needn't have been spoiled," retorted the Party, "if you had made the best of things and thought of others' pleasure instead of your own disappointment. It wasn't through any help of yours that your guests enjoyed themselves; it was because your mother and sister gave up their whole afternoon to making things go off well. You had the entire house to play in, and Jean sent you a lovely present, and the cake was delicious, even if it was the wrong color; and altogether I ought to have been a beautiful Time if you hadn't spoiled me."

"I," said another voice, "am the Long Drive that you took with your father last week. I ought to have been a Good Time, for you don't often have father's company on a week-day, and he let you drive most of the way. But you were cross because your parents wouldn't let you go with Jean in her reckless cousin's automobile."

"And I," said a deep voice, am your father's Good Time. He did not enjoy the company of a sulky little daughter." "And I, Sally dear," said a sweet voice, "I am mother's Good Time the day she took you to the hotel to see her old schoolmate, for whom you were named. You cried because you had to spend the whole of your Saturday in the city, and all the time you were at the hotel you were so reckless and fidgety that you made mother very uncomfortable, and quite spoiled her pleasure. She is as fond of her friend as you are of Jean, and she had not seen her for ten years and might not see her for ten more, so I think you might have let her have a pleasant visit."

"And I," began another voice,—but Sally put her fingers in her ears and shut her eyes tight, in spite of which two large tears trickled down her cheeks.

"Go away!" she sobbed; "go away! I don't want to hear any more. It seems as though I had spoiled all the Good Times that ever were made."

"Oh, no you haven't!" said the Birthday Party soothingly, as soon as Sally took down her fingers. "The world is full of Good Times that were spoiled by others, grown people as well as children. I am sorry to say. But it is also full of Good Times to come that needn't be spoiled—Birthday Parties, for instance, come ever year—so there are plenty of chances for you yet. We, of course, cannot be helped; but, Sally dear, do be good to the rest of us—it makes us so very unhappy to be spoiled."

"I will try—I will truly try," said Sally, earnestly.

The spoiled Good Times faded away as silently as they came, and Sally sat upright in the big chair and looked around for her footstool, who, finding the fire too warm and not being able to lay aside his furs, had retreated to the middle of the room, where he slept peacefully.

"Uncle Richard," she said (the big dog opened his eyes), "Uncle Richard, I won't spoil your comfortable Good Time over there in the cool by making you come back and hold up my feet, but whenever you see me sulking because I can't do exactly what I want to, you must remind me that I am not to make any more Good Times unhappy."

And "Uncle Richard" promised with a thump of his massive tail.—The Churchman.

JEST ASK DAD.

Our family is the queerest one
  I'll bet you ever see;
There ain't but one in all the batch
  With a good quality.
The rest o' us have lots o' traits,
  But all of 'em are bad,
An' if you don't believe me, why,
  You jest ask Dad.

There's sister Kate an' sister Nell,
Their fault is makin' breaks;
They ain't like pa a single bit,
Because they make mistakes.
They ought to have been better with
The trainin' they have had;
But if you don't believe me, why,
You jest ask Dad.

Next comes my sisters, Bess and Sue,
With fault of too much style;
They seem to think of nothin' else,
They talk it all the while.
They keep us in hot water with
Some fool, expensive fad,
An' if you don't believe me, why,
You jest ask Dad.

Now last—not least—comes Bill an' me!
Fergittin' is our trait.
It ain't no habit we've acquired,
It seems to be our fate.
We all take after ma, we do—
No wonder we're so bad—
An' if you don't believe me, why,
You jest ask Dad.

—John D. Larkin.

WAKING THOUGHTS.

Another day God gives me, pure and white.
How can I make it holy in his sight?
Small means have I and but a narrow sphere,
Yet work is round me, for he placed me here.
How can I serve thee, Lord? Open mine eyes;
Show me the duty that around me lies.

"The house is small, but human hearts are there,
And for this day at least beneath thy care.
Someone is sad—then speak a word of cheer;
Someone is lonely—make him welcome here;
Someone has failed—protect him from despair;
Someone is poor—there's something you can spare!

"Thine own heart's sorrow mention but in prayer,
And carry sunshine with thee everywhere.
The little duties do with all thine heart
And from things sordid keep a mind apart;
Then sleep, my child, and take a well-earned rest,
In blessing others thou thyself art blest!"

—Selected.

The business man is wrong who cannot take God into partnership in his business.

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THE MAN IN THE BOY.

In the acorn is wrapped the forest,
In the brook, the sea;
The twig that will sway with the sparrow today
Is tomorrow's sturdy tree.
There is hope in a mother's joy,
Like a peach in its blossom furled,
And a noble boy, a gentle boy,
A manly boy, is king of the world.

The power that will never fail us
Is the soul of simple truth;
The oak that defies the stormiest skies
Was upright in its youth;
The beauty no time can destroy
In the pure young heart is furled;
And a worthy boy, a tender boy,
A faithful boy, is king of the world.

The cub of the royal lion
Is regal in his play;
The eaglet's pride is as fiery-eyed
As the old bird's bald and gray.
The nerve that heroes employ
In the child's young arm is furled,
And a gallant boy, a truthful boy,
A brave, pure boy, is king of the world.

—Anno.

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